

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 24th October 1891.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
1	"Ahmadí" ...	Tangail, Mymensingh	600	1st October 1891.
2	"Kasipore Nivási" ...	Kasipore, Burrisal ...	280	1st ditto.
3	"Navamihir" ...	Ghatail, Mymensingh	500	
4	"Uluberia Darpan" ...	Uluberia ...	700	
<i>Trimonthly</i>				
5	"Hitakari" ...	Kushtea ...	800	6th and 16th October 1891.
<i>Weekly.</i>				
6	"Bangavási" ...	Calcutta ...	20,000	
7	"Banganivási" ...	Ditto ...	8,000	
8	"Burdwán Sanjivani" ...	Burdwan ...	335	
9	"Cháruvartá" ...	Sherepore, Mymensingh	400	
10	"Dacca Prakásh" ...	Dacca ...	2,200	
11	"Education Gazette" ...	Hooghly ...	825	
12	"Grámvási" ...	Ramkristopore, Howrah	1,000	
13	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	
14	"Hitavádí" ...	Calcutta ...	.....	
15	"Murshidábád Pratinidhi" ...	Berhampore ...	.....	
16	"Navayuga" ...	Calcutta ...	500	
17	"Prakriti" ...	Ditto ...	.....	
18	"Pratikár" ...	Berhampore ...	609	
19	"Prithivi" ...	Calcutta ...	.....	
20	"Rungpur Dikprakásh" ...	Kakinia, Rungpur ...	.....	
21	"Sahachar" ...	Calcutta ...	800-1,000	
22	"Sahayogi" ...	Burrisal ...	342	
23	"Sakti" ...	Dacca ...	.....	
24	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea ...	1,000	
25	"Samaya" ...	Calcutta ...	3,000	
26	"Sanjivani" ...	Ditto ...	4,000	
27	"Sansodhini" ...	Chittagong ...	.....	
28	"Saraswat Patra" ...	Dacca ...	300	
29	"Som Prakásh" ...	Calcutta ...	600	
30	"Sudhákár" ...	Ditto ...	3,100	
31	"Sulabh Samáchar" ...	Ditto ...	.....	
<i>Daily.</i>				
32	"Banga Vidyá Prakáshiká" ...	Calcutta ...	500	
33	"Bengal Exchange Gazette" ...	Ditto ...	.....	
34	"Dainik-o-Samáchar Chandriká" ...	Ditto ...	1,000	
35	"Samvád Prabhákár" ...	Ditto ...	1,500	
36	"Samvád Purnachandrodaya" ...	Ditto ...	300	22nd October 1891
37	"Sulabh Dainik" ...	Ditto ...	.....	
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
38	"Dacca Gazette" ...	Dacca ...	.....	
<b>HINDI.</b>				
<i>Monthly.</i>				
39	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling ...	50	
40	"Kashatriya Patriká" ...	Patna ...	350	
<i>Weekly.</i>				
41	"Aryávarta" ...	Calcutta ...	750	
42	"Behar Bandhu" ...	Bankipore ...	500	
43	"Bhárat Mitra" ...	Calcutta ...	1,200	
44	"Champarun Chandrika" ...	Bettiah ...	350	
45	"Desí Vyápári" ...	Calcutta ...	.....	
46	"Hindi Bangavási" ...	Ditto ...	.....	
47	"Sár Sudhánidhi" ...	Ditto ...	500	
48	"Uchit Baktá" ...	Ditto ...	4,500	



No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.						
Weekly.						
49	" Al Punch "	...	...	Bankipore	...	5th and 12th October 1891.
50	" Anis "	...	...	Patna	.....	
51	" Calcutta Punch "	...	...	Calcutta	.....	5th and 12th ditto. 5th and 12th ditto. 10th October 1891.
52	" Gauhur "	...	...	Ditto	196	
53	" General "	...	...	Ditto	.....	
54	" Mehre Monawar "	...	...	Mozufferpore	.....	
55	" Raisul-Akhbari-Moorshidabad "	...	...	Murshidabad	150	9th and 16th October 1891.
56	" Setare Hind "	...	...	Arrah	.....	
57	" Urdu Guide and Darussaltanat "	...	...	Calcutta	340	
URIYA.						
Monthly.						
58	" Asha "	...	...	Cuttack	165	
59	" Echo "	...	...	Ditto	.....	
60	" Pradip "	...	...	Ditto	.....	
61	" Samyabadi "	...	...	Ditto	.....	
62	" Taraka and Subhavártá "	...	...	Ditto	.....	
63	" Utkalprána "	...	...	Mayurbhunj	.....	
Weekly.						
64	" Dipaka "	...	...	Cuttack	.....	
65	" Samvad Váhika "	...	...	Balasore	200	
66	" Uriya and Navasamvád "	...	...	Ditto	420	
67	" Utkal Dípiká "	...	...	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.						
BENGALI.						
Fortnightly.						
68	" Paridarshak "	...	...	Sylhet	480	
69	" Silchar "	...	...	Silchar	500	
Weekly.						
70	" Srihatta Mihir "	...	...	Sylhet	332	





## I.—FOREIGN POLITICS.

REFERRING to the proposed visit of the Amir of Cabul to India, the *Urdu Guide and Darussaltanat*, of the 9th October, says that the Government of India should take this opportunity of inducing the Amir to remit the heavy duties he levies on goods passing into or through his dominions.

URDU GUIDE AND  
DARUSSALTANAT,  
Oct. 9th, 1891.

2. The *Urdu Guide and Darussaltanat*, of the 16th October, says that the Government of the Czar of Russia always takes care to please its subjects, but the English Government of India never does so, or it would not enact the drama of the Manipur affair, and otherwise displease its subjects and the native princes.

URDU GUIDE AND  
DARUSSALTANAT,  
Oct. 16th, 1891.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. The *Kasipurnivasi*, of the 1st October, says that, on the 26th September last, an affray took place in broad daylight at Burrisal for the possession of a married girl, but the police was nowhere. It is hoped that the District Superintendent of Police will look to the matter.

KASIPUR NIVASI,  
Oct. 1st, 1891.

4. It is stated in the *Hitakari*, of the 6th October, that the writer often hears of oppressions committed by the head-constable of Kumarkhali in the Nuddea district; but the attention of the authorities having never been drawn to the matter, the vagaries of that officer are continually on the increase. A Mahomedan woman having lately disappeared from her house, was discovered at Goalgram by a gentleman who detained her, and informed her husband and the police. When her husband came to take her away, he was advised by the gentleman in question to obtain permission of the police. The police being communicated with, the above head-constable came to Goalgram and took possession of the woman and carried her to his own lodgings, and found several pretexts for not making her over to her husband. The writer does not know how the matter has since ended. But the authorities should, at all events, keep a sharp eye on officers like this head-constable.

HITAKARI,  
Oct. 6th, 1891.

## (b)—Working of the Courts.

5. The *Kasipurnivasi*, of the 1st October, says that Jhalakati being a celebrated centre of trade in the district of Burrisal, it should, like Narayanganj in the district of Dacca, be made the head-quarters of a sub-division. A bench of Honorary Magistrates has been recently established at Jhalakati, and the writer hopes that this is a prelude to the establishment of Civil and Criminal Courts at this place.

KASIPUR NIVASI,  
Oct. 1st, 1891.

6. The *Gauhar*, of the 5th October, says that Sir Rivers Thompson's circular ordering the employment of a larger number of Mussulman *amla* in the courts of this province has produced the desired effect only in the Rajshahye, Rungpore and Nuddea districts, and not in the other Bengal districts or in Behar.

GAUHAR,  
Oct. 5th, 1891.

## (d)—Education.

7. The *Hitakari*, of the 6th October, says that the colleges of Bengal are in a most wretched condition. The Berhampore and Midnapore Colleges have been already made over to local bodies; and the Krishnagore and Rajshahye Colleges, though still maintained by Government, are in a miserable plight—so much so, indeed, that they had better not exist at all. The education which is given in these two colleges is of a very inferior quality, and does more harm than good to its recipients. The present Principal of the Krishnagore College, although a European in complexion, is in point of ability worse than even many Bengalis. The object of keeping him at the head of this College seems to be twofold, namely, providing him with a situation, and bringing about the

HITAKARI,  
Oct. 6th, 1891.



ruin of the College. The first object has been fulfilled, and the second is in a fair way of being fulfilled. As for the Rajshahye College, its Principal, Mr. Livingstone, seems to have been purposely brought here from the Berhampore College after he had fairly effected the ruin of the latter institution. The Berhampore College is once more in a flourishing condition under a native Principal. And it is strange that after obtaining proof of Mr. Livingstone's abilities in connection with that College, Government should have again placed him in charge of an important institution like the Rajshahye College. If Government is really bent on working the ruin of the Rajshahye College in revenge for the local bodies not taking over its management from its hands, why did it at all establish the institution?

(e)—*Local Self-Government and Municipal Administration.*

KASIPUR NIVASI,  
Oct. 1st, 1891.

8. The *Kasipurnivasi*, of the 1st October, says that the water of the tank at Katpatti on the west of the lodging-house of Burrisal municipal complaints. Baboo Narayan Chunder Sen, Deputy Magistrate, in the town of Burrisal, has become unfit for drinking purposes, and hopes that the municipal authorities will look to the matter.

The writer also draws the attention of the municipality to the sale of adulterated ghee and other impure articles of food in the town of Burrisal.

HITAKARI,  
Oct. 16th, 1891.

9. The *Hitakari*, of the 16th October, says that three members of the Tangail Local Board have been absent from six consecutive meetings of the Board. It is not easy to see why these members took the powers of self-government in their hands, and why, again, they have let those powers go out of their hands by sheer neglect of their work. Perhaps they did not know that non-attendance at six consecutive meetings would deprive them of their powers of Self-Government. They are not probably members chosen by Government. The occurrence clearly shows what harm is done by giving votes under temptation or pressure. It is really very difficult to sacrifice self-interest to public welfare.

HITAKARI.

10. The same paper says that it wrote several times about the inconvenience which is felt by the public at the Kagmari ferry ghât in Mymensingh. The local municipality having therefore expressed a wish to take over charge of it, the Lieutenant-Governor acquiesced in the proposal. But the zemindars have now come forward and put in a protest against the proposal of the municipality; and the municipality has accordingly consented not to interfere in the matter if the zemindars engage to make all necessary arrangements for removing every public inconvenience. Considering how most of the members of the municipality fear the zemindars and are anxious not to incur their displeasure, the proposal should not have been made without first consulting the latter, and the matter should not have been carried so far up as the Lieutenant-Governor.

(g)—*Railways and communications, including canals and irrigation.*

HITAKARI,  
Oct. 6th, 1891.

11. The *Hitakari*, of the 6th October, says that a higher class English school has been established at Harinarayanpore in the Kushtea sub-division of the Nuddea district; but want of roads from the school to the adjoining villages prevents the villagers from deriving any benefit from the newly established institution. As none of the villages of Nabhdia, Kanchanpore, Nizamat Bari and Gobra is more than two or two and a half miles from Harinarayanpore, it is hoped that the authorities will see their way to connecting these villages with Harinarayanpore by means of roads; and such roads will benefit not only school-going boys, but the public in general.

(h)—*General.*

KASIPUR NIVASI,  
Oct. 1st, 1891.

12. The *Kasipurnivasi*, of the 1st October, says that almost every day, since the latter part of the month of Bhadra last, letters, &c., have been distributed by a new peon in the Kalibari quarter of the town of Burrisal. This



means that the fixed establishment of one peon is insufficient for the work of distribution. Why not then appoint an additional peon? The postal authorities should look to the matter.

13. The *Hitakari*, of the 16th October, says that Babu Kedarnath Ray acquitted himself extremely well as Sessions Judge of Rungpore; but he has been all at once transferred to Chuadanga. Another Statutory Civilian, Kumar Gopendra Krishna, also gave great satisfaction at Krishnagore; and probably he, too, will soon revert to his substantive post. This uncertainty in the treatment of the Statutory Civilians is very discouraging indeed. They are not many in number, and Government should regard them with favour.

HITAKARI,  
Oct. 16th, 1891.

14. The same paper says that the *Bangavasi* has been let off; and every Bengali ought to be glad at this. The kind Government has given proof of great nobleness and wisdom by pardoning the *Bangavasi*. Praised be the British Raja! Praised be his forbearance! And praised be his statesmanship! When a frown from the ruler is enough to stifle many and a rebuke from him makes the bravest die in very fear, it is sheer ignorance and bad training to talk against Government without rhyme and reason.

HITAKARI

### III.—LEGISLATIVE.

15. The *Hitakari*, of the 6th October, says that, as the punchayet system is not producing the desired results, an amendment of the law relating to it cannot be objected to. But there are many things in the new Chowkidari Bill which, instead of doing good, will be likely to cause positive harm. The method which is proposed to be followed in collecting the chowkidari tax is not bad. But what is the meaning of increasing the expenses of collection by taking collection work out of the punchayet's hands. As there are not many Union Boards under the Local Boards, it would be a good thing to appoint better men as panchayets and give larger powers to such panchayets. Panchayets will then serve, in some degree, the purpose of Union Boards.

HITAKARI,  
Oct. 6th, 1891.

16. The *Gauhar*, of the 12th October, advises the Government not to pass the proposed law about the survey of lands under cultivation.

GAUHAR,  
Oct. 12th, 1891.

### IV.—NATIVE STATES.

17. The *Hitakari*, of the 16th October, says that the Viceroy will probably avail himself of his visit to Cashmere to fulfil his promise by reinstating Maharaja Pratap Singh on the throne.

HITAKARI,  
Oct. 16th, 1891.

### VI.—MISCELLANEOUS.

18. The *Ahmadi*, of the 1st October, has the following:—We are a loyal people. We can bear to be called uncivilized, and will utter not a word of protest if you call us ignorant and worthless; but what pains us deeply is to be called disloyal. We will not endeavour to prove in this short article whether we are loyal or not. Every page of the history of India for the last hundred years bears clear and striking testimony to our loyalty; every event in the history of English rule in India furnishes unmistakeable proof of our devotion to the British Government. Is it possible for us to be disloyal to the English? Do we lack the power to know our benefactor and well-meaning friend? Have we become ungrateful? How can we become disloyal to our greatest benefactors, the English nation and the English officials, who have established peace in this country and given us security of life and property; who have, by establishing different kinds of tribunals in the country, greatly facilitated the administration of justice; who have, by constructing railways, provided easy means of communication from one end of the country to another; who have, by connecting different parts of the country by the telegraph, wonderfully expedited the transmission of intelligence; who have, by setting up a post office in every village, facilitated in endless ways the transaction of business; who have shown

AHMADI,  
Oct. 1st, 1891.



unmatched greatness by granting us free speech and a free press; who have promoted trade by constructing hundreds of roads in the country; who have, by spreading education in the country, implanted in our hearts the seeds of progress and sown therein noble aspirations; who have rewarded us beyond all our expectations by throwing open to us appointments in the Government service; who have inaugurated a new era not only in India, but in Asia too, by conferring upon us, a subject people, the powers of Local Self-Government; who have arranged for the sanitation of towns by establishing municipalities therein; who have provided us with the means of free medical treatment, by establishing charitable dispensaries in different parts of the country; who have, by establishing postal savings banks, made it possible for the poor to lay by a portion of their earnings; who, in short, are trying in a thousand ways to give to India the benefits of European progress and civilization? The beasts of the forest and the birds of the air know their benefactors, and shall we, who are men, not know this great benefactor of ours? Endowed with the nature of man, as we are, can we be wanting in *bhakti* for the English officials, who are our greatest benefactors? Therefore it is that we say that we can bear every rebuke unchallenged, but will be deeply pained if we are charged with disloyalty. The question may, however, be asked, Why do we, who know the English to be

\* A persistent request prompted by love or affection.

so great benefactors of the Indians, make near it so much *abdar*,\* and occasionally prefer our requests in language harsh and disagreeable? Well, there is good reason for it. The fact is, when we put ourselves in mind of the impartial manner in which the officials administer justice, and when we think of their philanthropic motives, we forget that they are our conquerors. When we think of their greatness and good intentions, and of the favours they have conferred upon us, we cease to feel that we live under the rule of a sovereign who is an alien in race and creed. The reason why we make *abdar* to the officials, feel anxious to obtain a larger measure of comfort and happiness, and cry in pain at the prospect of distress and suffering, is the same as that for which a son makes *abdar* to his father, a younger brother to his elder brother, and a *protégé* to his patron. If we had known that we were living under the despotic rule of the Russian Czar, if we had known that we were the Mug subjects of Theebaw of Burma, that land of anarchy, if we had known that our groans and wailings would, instead of awakening pity in the heart of that Russian Bear, only increase his thirst for blood, we would not have uttered a word; but, thank God, our condition is the very reverse of that. The justice of the officials under whom we live is known all the world over; their desire to do good to their subjects is the firm foundation on which is built their empire; their system of administering conquered countries has become the world's model. The love, affection and sympathy shown by the English have taught us to make *abdar*, and made us forget the distinction between conqueror and conquered. Hence it is that we regard the English as our own, and because we regard them as such that we tell them freely and without reserve the story of our weal and woe. What shall we say as to whether what we tell them is marked by sincerity or not? God alone knows that, and beyond what we have stated on former occasions we can adduce no further proof of our sincerity. What more shall we say than that, on the day on which the *Ahmadi* was ushered into existence, in making our address to the public, we dwelt on the subject of loyalty, and as we have proceeded on our journalistic career, we have ever sung the song of loyalty to the British Government. We pray to God that we may continue to do our duty, singing the glory and the virtues of the just and noble-minded English nation. But we must also observe in this place that we are always admirers of the justice of the British Government, and consider it our chief duty to protest against all acts of injustice. We are not prepared, like flatterers, to say things that will only please the officials, for if we do so they will hate us all the more. Such flattery could only become the Greek Oracles. So long as Philip was King of Macedon, the Oracles spoke in his favour, but their utterances having had a hidden meaning for the Athenians, the latter too were pleased. But we lack that power as well as that insincerity. Nor is there any need for such qualifications in our present happy condition. We cannot, of course, deny that we are not free from errors and mistakes. On the contrary, we freely admit that we are always liable to make mistakes



and we would only observe in this connection that the newspaper press in this country is yet in its infancy, and the conductors of the newspapers are, therefore, like infants, always liable to make mistakes and fall into error. We firmly believe that the officials, who stand to us in the relation of parents, will test our sincerity, and, forgiving us out of love and forbearance, will give us good counsel and guide us along the right path. Another word. We fully approve of the idea of Government itself publishing a vernacular newspaper. The public business of the country is transacted through the medium of English, and laws and official opinions are expressed in the same language, and with these the editors of the vernacular newspapers cannot make themselves acquainted. Consequently, a model vernacular newspaper, containing laws and regulations and the views of officials on public questions, would prove of great use to these editors. As regards the expense which Government would have to make by undertaking the publication, it is enough to say that, considering the large number of comparatively unimportant works on which the public revenues are expended, a small outlay from the public funds for the purpose of conducting a newspaper for the education of the vernacular press can never be regarded as wasteful or unnecessary expenditure. As Government is spending a good deal of money for the spread of primary education in this country, it should not grudge a small expenditure for the benefit of the newspaper press which is a power in the State. It is needless to say that our weal and woe and the good name and the bad name of the officials are bound up with each other. If we are happy, we shall freely praise the Government; if we are in trouble, we shall freely make known our grievances; and we hope that our noble-minded officials will consider these statements of our grievances as the wailings of afflicted men, and not as venom thrown up by rebels. We are not like the serpent which bites the hand that feeds it, or the canker-worm which kills the flower that nourishes it with honey. We know full well the greatness and the justice of the noble-minded English nation, and we are ever ready to praise these virtues.

19. The same paper contains a poem lamenting the present degraded condition of the Mahomedans, who are represented as sunk in indolence and luxury, forgetting the mighty achievements of their ancestors in war and in literature, in art and in religion, and as being in their sleep robbed of their unguarded jewels by thieves. The writer lays particular stress on the present moral and religious decadence of the Mahomedan community, and exhorts all Mussulmans to obey the dictates of their religion, as nothing but religious advancement will or can lead to national prosperity.

AMAD  
Oct. 1st 1891.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 24th October 1891.

